

He . . . healed
them that had
need of healing
Luke 9:11



For I will re-
store health
unto thee.
Jer. 30:17

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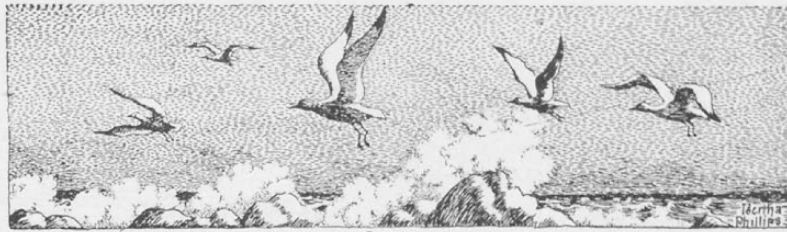
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Though He Tarry, Wait for Him

ISRAEL was exhorted to rest in the Lord and to *wait* patiently for Him. They were to *wait* for the coming of that One who would be a light to lighten the Gentiles, and the glory of His people Israel. In due time, in God's time, He came and died for the ungodly, bringing complete reconciliation between the sinner and God. The message went forth that there was now remission and cleansing from all sin through His precious atoning blood. Many turned from their idols, and what was their attitude? They *waited*—for God's Son to come from heaven; and he is coming. He came once, and He is coming again to bring in the fullness of His redemption. It is written, "Blessed are all they that *wait* for him." Isa. 30:18.

Down at the home of Martha and Mary, Lazarus was sick, and they waited for Christ's coming. Why this delay? If He had been here things would have been so different. I wonder if He will come tonight? It is written, "When he had heard therefore that he (Lazarus) was sick, he abode two days still in the same place where he was." And Lazarus died. Had He forgotten to be gracious? No. In due time He came, and His delay proved to be for the glory of God, for He came—not to touch a sick one and heal, but to raise one who had been four days in the grave.

He who came to those He loved on that occasion, choosing His own time to come, will never fail you. You can rest in the knowledge that His help will be ever forthcoming at the right time. You can praisefully rest, knowing that one thing is certain: He cannot suffer His faithfulness to fail. He who



Casting All Your Care Upon Jesus

Ralph M. Riggs, pastor of the Assembly of God, Springfield, Mo., a graduate of Elim Bible School, Rochester, N. Y., states that at one time the following song was sung by two of the students at this school, when a third voice was distinctly heard. Was it the voice of an angel or of the Lord? A few weeks later the song was repeated, and once more the third voice was heard joining in.

*Oh blessed rest, when we recline
On never failing pow'r divine,
God's mighty arms enfolding us,
The arms that hold the universe!*

*Chorus:
Casting all your care upon Jesus,
Casting all your care upon Jesus,
Casting all your care upon Jesus,
For He careth, He careth for you.*

*Almighty strength! but stronger yet
The love that never can forget;
Un-fathom'd ocean, calm and broad!
Amazing mercy of our God!*

*Beyond the mountain peaks that rise
Above the clouds that veil the skies,
Look up! the highest wonder see—
God's love that fills eternity.*

*Who trusts His word hath clearest sight,
Who trusts His pow'r hath greatest might,
Who trusts His love doth never bear
The heart of doubt, the brow of care.*

*Man faileth man in trouble's hour,
As fails at noon the feeble flow'r;
Who trusts in God, here and afar
Shines on, though faileth sun and star.*

—F. E. Belden.

spoke to Israel and said, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," is the One who is always on hand to help. He is not far away. In the days of His flesh He was some distance from Bethany at that crisis

hour, but today He abides with His own. He promises, "I will never leave thee nor forsake thee." He is not only with His own but *He is in His own*. Col. 1:27.

There are hours of testing and trial. On the lake there was a storm. The sea was boisterous. The waves were high. Did He care? Was He indifferent? He was asleep in the hinder part of the boat, and His disciples awakened Him. They were terrified but He rebuked their fear. There is no need to fear. You can rest. Says the Apostle, "You who are troubled, rest." 2 Thess. 1:7. He will not fail to keep His own. He definitely promises to preserve them from all evil. Psalm 121:7. In the hour of testing and trial, when the winds are boisterous, the sea is high, and the waves are beating in, still maintain an attitude of rest. Have faith in Him that in His own time and in His own way He will rebuke the storm and bring calm. He will not fail to bring you to the desired haven. Begin even now to praise Him for His goodness and for His wonderful works to you and to all the children of men.

That test, that trial, is to be to you much more precious than gold. When you feel your faith is failing, you can go to Him who is the Source of all good, and receive from Him that faith (Continued on Page Seven)



Without Faith--Impossible

Bertha Pinkham Dixon, at the Southern California Bible School,
Pasadena, California



FAITH is Active, Real, Obedient, Operative, Confiding, Practical, Sensible, Honest, Reliable, Steadfast, Undaunted, Courageous, Bold, Aggressive, Progressive, Pure, Inspiring, Joyful, Buoyant, Enriching, Energetic, Productive, Earnest, Intense, wholesome, Diligent, Creative, Persistent, Patient, Calm, Simple, Quiet and Restful, and it worketh by love.

Without Faith it is impossible to please God. This being true, there is no use in palming off a substitute. It will not please God, therefore it will not work. Much is called faith and presumed to be faith, and offered for faith which is a mere camouflage, and this we know by the fact that it does not work.

This substitute for faith is always followed up by such all too familiar expressions as, "We had such faith, and yet what we prayed for did not come to pass." "We had all the faith it is possible for anyone to have and—yet—" "I know I believe God, and still my prayer was not answered." "I believed God for that, and yet I did not get it, what IS the matter?"

Reasons and answers must be and are found in God's letter to humanity. "He knoweth our frame, He remembereth that we are dust," therefore He speaks directly into our perplexities, if we will only read and harken. His definition of faith is this: "Faith is the substance of things hoped for, the evidence of things not seen."

"Substance" means in the Greek, that which stands under, or supports or is the foundation of. Faith is the basis of that which is hoped for and the assurance of things not seen. His explanation of how to have faith is this: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

His illustrations of this faith are concrete, tersely given, and understandable.

"By faith Abel offered unto God a more excellent sacrifice than Cain." Why? Turn to the biography of Abel and Cain given in the first book of God's Condensed Encyclopedia, chapter 4, and we find the reason: Abel did what God told him to do; Cain did as he pleased. By this we know that Abel believed God and Cain thought he knew better than God. Abel's portrait hangs in God's own picture gallery, the eleventh

chapter of Hebrews, and is one of the most prominent and effective figures in the history of the world, ever calling attention to the One Plan of Salvation given to the world, Redemption by Substitution.

Is faith then, real, active, practical, sensible, operative?

We find another portrait: "Noah being warned of God, prepared an ark to the saving of his house: by which he condemned the world, and became heir of the righteousness which is by faith."

Through faith, he saved his entire family and became an heir. What was his faith? God said a flood was coming, and told him how to escape it. He believed and acted accordingly.

Was he not sensible in doing this? Was he not practical in carrying out instructions? Was he not steadfast, reliable and undaunted? Did he not reap the reward of his faith which created a secure abode against the day of disaster?

Faith must be practiced and exercised or else it becomes dormant, paralyzed, ineffective. It is known by the fact that things come to pass because of its existence. The faith itself is the evidence of things not seen. But the thing seen is the evidence of the unseen faith which preceded it. (See Rom. 4:12).

View the descendants of Abraham, their history and present operation in the world. Where did they come from? Why are they so easily identified? Why are they of such great interest to God's people, and so despised by many nations?

Take again a little time to search the Encyclopedia which may be "lying on the shelf."

You will find that Abraham heard from God, believed, obeyed and got results. That is the story in a nut-shell. The reader can fill in the details. The story is thrilling, true, inspiring and it will build a like faith in the reader of it.

Abraham's wife, Sarah, has a history all her own. She laughed at the impossible which God had said would be. She was reproved, then she believed, and then she received, "because she judged Him faithful that had promised."

Their faith was not only obedient and operative, but amazingly courageous and patient and able to endure; and the reason for this is given; "for he looked for

a city which hath foundations, whose maker and builder is God." "For they that say such things (confessed that they were strangers and pilgrims on the earth) declare plainly that they seek a country."

Faith comes from God and is exercised toward God concerning some real need which creates a demand. "Faith cometh by hearing and hearing by the word of God."

When a man in modern times becomes an outstanding example of a faith which is real and therefore productive, he is confronted on all sides with a demand as to the "how" of it all. In answer to this George Mueller has divulged many of the secrets of his marvelously operative faith, and they are so simple. The world stumbles over the simplicity of the gospel—Christians stumble over the simplicity of faith. A Chinese teacher said to one who was seeking to lead him to Jesus and the benefits of His atonement, "Your Gospel too simple, I like Confucius' writings."

George Mueller declares that his faith was no "new brand." As the need in his orphanages increased, his faith in God increased in proportion. Since God had answered the request for ten dollars, he became convinced that the Heavenly Father who beheld the needs of these little ones, could send one hundred, even though he could not imagine the whereabouts of the human instrument. Turning away from things seeable George Mueller believed the God who promised to supply every need. He would not even keep in his employ a servant who persisted in doubting God.

The effects of this faith of his are abundantly visible to the world. Thousands of orphans were supported, taught and trained, and thousands of Christians built up. If we desire more faith we should read the autobiography of this man.

Is it true then, that faith grows through practice? That it is a usable thing, that it moves God and man? That it brings things to pass? That it is simple, not intricate and perplexing as many make it? Faith steps out on the promise and finds a solid bridge on which to walk. "He that asketh, receiveth; He that seeketh findeth."

"A little child shall lead them." Why? Because a little child is simple and natural and confiding. My own little three-

year-old looked up into my face and said with due emphasis, "Mama I *want* a doll." She had evidently lost interest in her old one. I replied, "Well, why don't you ask Jesus to send you one?"

"Shall we, right now?" she asked.
"Yes, right now."

Closing her big blue eyes she asked Jesus for a doll, then looked up saying, "Now I'll *get* it, *won't* I Mama?" Unconsciously she was obeying the words of Jesus, "Believe that ye receive and ye shall have."

I had suggested her praying, because we, as a family were directly dependent upon God for the supply of every need, being in His service without salary, and I really felt if the child had a new doll God would have to provide it.

Nothing more was said about the doll. It was near Christmas. A dear old lady, known as Auntie Fitch, called at our home for the first time. She carried a package and as she unfolded the newspaper wrapping she said, "Now I call this my *faith* doll." It was a long, rather old-fashioned doll lying on her lap. She continued, "I had just the body and a quarter, so I went to a friend who works in a department store, and asked her if they had doll heads. She took out of a drawer one that I thought would do and I handed her the quarter."

"No," she said, "I want to have a part in this doll."

The doll being complete, what about the wardrobe? So each little article of clothing had its history, even the knit jacket, and by the time Auntie Fitch finished, I *knew* it was a "Faith doll." But that was not all. She explained that she had been getting it ready for a tiny relative back east, but one day the Lord said to her, "One of Mrs. Dixon's little girls," and she designated which one.

That great God whose creations are a marvel to Astronomers, to Botanists and Zoologists; who makes the constellations and the violets and the ant, can do *anything*; but that He *does* do such things as listen to a child's prayer and create a doll just to answer that prayer, is most marvelous of all and brings Him very, very near. Does He love simplicity? He said, "Except ye be converted and become as this little child ye shall in no wise enter into the Kingdom of God."

But why is Faith quiet, restful, calm, patient, as well as persistent, diligent and intense?

The answer is: Because He IS, and He is a REWARDER of them that diligently seek Him. The Source of our faith, the Author of the promises, IS. That is the reason the believer ceases from his own works, and enters into rest; he even delights in watching God work. He literally "lets go and lets

God" work. He KNOWS God is working because he believes what God says.

Is rest compatible with activity, persistence and real work? James said: "I will show thee my faith by my works."

Always a restful, quiet, faith-filled heart works with the greatest energy and persistence, because it has confidence and expects results. It does not mind the number of hours, the amount of perspiration, the weariness, the oft-times battle, the array of visible difficulties, just because it is *faith*. Paradoxical? Yes and no. Never puzzle about faith nor *try* to have it, as that results only in these disappointing counterfeits. Just *have* it. God's word is true and He said, "Have the faith of God." Mark 11:22, margin. Ask for it, accept it, take possession of it. It works because our Father responds to it always. Jesus said, " whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son."

It worketh by love. "Though I have all faith so that I could remove mountains and have not love I am nothing." (1 Cor. 13:2)

Jesus said, "Many shall say unto me in that day Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then I will profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:22, 23.

These works had not been done by love. God is love and he that dwelleth in love, dwelleth in God. When Jesus healed the sick, he was moved with compassion toward them. He worked by love.

God loves His own. All His commands and conditional promises are the guarantee of His enabling. When He says "Go ye" He will make the way. When He says, "Owe no man anything but to love one another," He obligates Himself to make the way for His child to obey. When He gives a call for anything, He is *behind* the call. He is moved by love. All our petitions, all our works, all our faith must be actuated by divine love, in order to receive divine attention.

Also there is an element of right approach to our Maker. An institution was just getting its start and I was teaching without remuneration, determined to learn how to trust the promises of God. A shining five dollar gold piece came to me, I went to the city to spend it, but being in need of so many things I was unable to decide which need was greatest and returned with nothing but the gold piece. That night it was stolen from my room. Instantly, in place of disappointment, there welled up the words "You treated Me as though that was all I had." I replied, "All right Lord, I ask

you *now* for twenty-five dollars." Within three days, I had received over thirty-three.

Our Lord is so near, so loving, so considerate, so patient, so tender, how can we help but repose in Him and treat Him as though He *is* and *cares*, and *can* and *will*?

"All things are possible to Him that believeth," but "without faith it is *impossible to please Him*."

Partakers of Christ

"Partakers of Christ!" Heb. 3:14. Remarkable phrase! Ponder it, try to reach the depth and fullness of its meaning. We may be disciples of Christ, followers, friends, believers; but something more is implied in the word "*partakers*" of Christ. To partake is more than to possess. I may possess many things, without partaking of them.

"We are become partakers of Christ." It is something acquired, something attained, a new endowment and enrichment of our being. God is not only among us, but also *in* us. Our relation to Him reaches this most intimate union and fellowship. We not only behold Him, adore Him, approach Him, touch Him, trust Him: we *receive* Him. We draw from Him the life, and love, and righteousness, and purity of which He is the sole and infinite Source.

The true Christian lives by continually receiving life from "The Living One," and for ever and ever the secret of our being and blessedness is, not that we become possessors, but that we have become *partakers* of the divine nature—"partaking of Christ." Our partaking of Christ is not a figure of speech, a mystical dream; it is a statement of a fact, as literal as any law of nature. The union of sunlight and flowers, the flow of sap in shrubs and fruits, is not more real than is the union of Christ's Spirit with ours. Partakers of Him, we become partakers *with* Him, sharers of His triumph, His kingdom, His joy, His glory—joint-heirs with Him of immortality.

Christianity in Four Words

Christianity can be condensed into four words: Admit, Submit, Commit and Transmit. Let us use these four words in one sentence, expressing a great truth. When a man is ready to *admit* Christ into his life, and then *submit* himself to the will of Christ, *commit* his way unto the Lord, and *transmit* his knowledge to others, he puts himself in position to be of the largest possible service to God and humanity.

"God does not ask us to analyze, dissect and explain Him. He wants us to love, reverence, and serve Him."



God Hath Set--Helps



James Salter

In 1 Cor. 12:28, *Helps* is listed in the fourth class of church offices.

It comes from a root meaning "to suit, be of service," etc. We think of help as assistance, succor; to remedy, cure or mitigate pain; to forbear, avoid, etc.

In our text it has, primarily, the thought of "supporting," being a pillar; a stand-by; or to give it a personal application, shall we say, someone who can carry weight, responsibility, be relied upon.

In times of crisis every assembly divides into two camps: the "Get-outers" and the "Get-downers." This is illustrated in the first chapter of the book of Ruth. When the famine came some went to the Moabites; the others went to God until revival came and there was bread once more in Bethlehem (the house of bread).

It is easy to determine, to which camp we belong. Are we known to our pastor and place of worship as a *supporter* or ? ? ?.

The idea of *succor* is also found in the word. This is exemplified in Acts 27:17, where we read that "they used *helps* undergirding the ship." To "frap" is our modern marine term for undergirding, and means to pass four or five turns of a large cable-laid rope around the hull or frame of a ship, to support her in a great storm; or otherwise, when it is feared that she is not strong enough to resist the violent efforts of the sea.

Shall we say that "instead of fleeing out of the ship under colour as though to cast out anchors," it means standing by the old vessel in the storm to do our bit in binding and blessing.

About nineteen hundred years ago, Paul wrote, "I commend unto you Phebe, our sister, a *succor* of many and of myself also." She protected and provided for God's people, and was entrusted by Paul to carry the Epistle to the Romans from Corinth to Rome.

How often we have read Martha's appeal, "Bid her that she *help* me." Send someone to take hold with me. This is the cry of many an overworked and isolated servant of God. "Come over and *help* us," is not only a Macedonian appeal but is the plea of most missions today.

What a blessed kind of help is that mentioned in 2 Cor. 1:11, "Ye also helping together by *prayer* for us." Fellow workers must be fellow pray-ers or there will be friction.

No help is so powerful as prayerful help; nor is any other help of such a universal kind.

The lifting up of holy hands sometimes requires the help of an Aaron and a Hur. Even Paul pleaded, "Pray for me." Is it needful to emphasize how greatly help of the "together kind" is required today?

Help, to be effectual, must be of the "timely" as well as the "together" kind. When Peter and his brother Andrew saw their net was breaking because of the great multitude of fishes in it "they beckoned unto their partners which were in the other ship that they should come and help them."

Have you ever been out fishing when the one next to you was pulling in fishes as fast as he could, while no matter how you tried you could not land a single one? Another man's net full and yours empty! Remember, too, in this respect the disposition of James and John. They were the pair who said, "Master we saw one casting out devils in thy name and we forbad him because he followeth not with us," and later wanted to call down fire from heaven to consume the Samaritans. Also we must take into account that they had toiled all night and had caught nothing.

But why go back to James and John? Is it not true today that many fishermen would rather have two fish in their net than two hundred in that of another fisherman? Do we view the other fisherman as a competitor or a coworker? Do we consider his work as rival or reciprocal?

Helping to land another man's catch of fish is not an easy job, and it is often a very thankless one. Spiritualize this and see if you find it easy or difficult to go to Peter's help.

Of Apollos, we read that he was "eloquent, mighty in the Scriptures, fervent, diligent, bold." Yet he knew only the "Baptism of John." But he was teachable (even suffering a woman to teach him), and so we find that "he *helped* them much which had believed through grace." He evidently had not a great deal, but he was one of those persons who believe in using what they do have and who prove that God's little does not diminish when sharing it with others.

Gracious, unassuming, and tactful assistance is always appreciated.

In the chapter that tells of helping together by prayer, we may read also, "We

are *helpers of your joy.*" "What a tremendous blessing to the church a revival of this kind of help would be.

If you have "got the joy, joy, joy, down in your heart," let it come out in a useful way once in a while. Paul did. In prison the Lord stood by him and said, "Be of good cheer, Paul." And so on the ship, when neither sun nor stars in many days appeared, he gave the same message, "Be of good cheer." He had to give it twice and add practice to precept the second time; for "when he had thus spoken, he took bread and gave thanks to God in the presence of them all; and when he had broken it he began to eat. Then were they all of good cheer."

Joy, like grumbling, is contagious. It is a commodity of which the more you give, the more you get. "The Spirit of the Lord God is upon Me—to *give* the oil of *joy* for *mourning.*"

Help is something we all have needed at some time; it is something we all can give.

The gift of helps may not be quite so sensational as some of the other gifts, but it is none the less supernatural and equally useful. It may be lightly esteemed by some, yet it is a high and honorable one. God the Father is especially blessed to us because "He is a *present help* in every time of need." God the Son is especially precious to us because we, like the leper and the pleading woman, can find compassionate and timely help as we approach His throne of grace. And how much we all need that God the Holy Spirit should help our infirmities.

Jeremiah would appreciate those old cast clouts and the black man's pull as he emerged from the pit. How greatly indebted Israel was to the men who stirred up Nehemiah to rebuild the walls of Jerusalem. Among Paul's helpers who could never be forgotten, Ananias would surely have a big place. And what a lot of unknowns there are in the Bible. "Those who dwell among plants and hedges, there they dwelt with the king for his work." 1 Chron. 4:23. The people who do their job, play their part and pass on, leaving their reward with the Lord.

So many of us are like James and John. We want to sit, one on the right hand and one on the left hand on the throne of the Lord Jesus. We feel we ought to be kings; but like the brothers we, too, find it difficult getting down to feet washing.

Some have tried sincerely to *help*, but have found the hindering Sanballats and Tobiahs too much for them; others like John Mark have not made a success of their first attempt. Try again, as he did. The last thing we read about him is, "Mark is profitable." Others may

push you down, but the only one who can keep you down is yourself. *Our failures are due to our failings, not to our circumstances.* But look away from yourself to Him who says, "In Me is thy help." Hosea 13:9.

In Phil. 2:25 the apostle gives us a word picture of a typical helper. Epaphroditus was a brother, a fellow laborer, a fellow soldier, a fellow sufferer, a messenger, and a servant to Paul the prisoner; besides being the assembly's willing horse!

Be a good private if you cannot be an officer; a good contributor if you cannot be an editor; a reliable sailor if you cannot be a captain; a trustworthy assistant if you cannot be a manager. Sing with the congregation if you cannot sing the solo. Pray all the harder if you cannot preach.

Prayer Power

"For as a prince hast thou power with God and with men, and hast prevailed.—Genesis 32:28.

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.—2 Cor. 10:4.

Prayer power is not only the most direct, but also the most effective force that can be brought to bear upon the many difficult problems that exist in the Lord's work. There are various substitutes for the true working of the Lord in evidence in religious circles today, such as psychic influence, and the power of oratory and personality. These may arouse temporary interest and enthusiasm, and give the semblance of success, but they are lacking in the life-giving elements that abide.

Prayer is not only more effective than other methods of carrying forward the work of the Lord, but it has also the further great advantage of being free from human schemes and carnal manipulations. He who waits upon God moves on in quiet confidence and needs neither the blare of trumpets nor press agents' methods to announce his success, but in godly fear, leaves until the day of Christ's return the record of achievement.

The whole tendency in the life of prayer is to bring us to the place of crucifixion, and to school us in the great principles of righteousness, justice, and love. Moses, with sublime faith and deepest self-renunciation, refused the Lord's offer to make of him a great nation, and to blot out unfaithful Israel. He was willing even to have his name blotted from the Book of Life if thereby he might be the means of saving his people. Thus we see that true prayer partakes of the sacrificial spirit of Calvary.

An Opium Slave Becomes a Deacon

Marie Stephany, Shansi, North China

In many towns in the section of China where I am laboring we have what we call Opium Refuges. These are rooms set apart where men who have the opium habit may come. They are kept a month, and during this time they are watched night and day. During the day three services are held for these men, and in between times those in charge talk to them about the power of God that is able to change their lives and give them the victory over the opium habit.

In a certain town there was one young man who belonged to a very wealthy family. He was an opium addict, but his mother was afraid to let him come to the foreign mission. The Chinese often think we have some powerful medicine that we will give them, and then when they die that we will claim their tongue, heart, and eyes to send to America for medicine. So this mother was not willing for her boy to come to us. But finally the boy's mother-in-law, through coming to one of our places, was marvelously delivered from opium and that gave the boy courage. The mother said, "He is so miserable and is stealing everything he can put his hands on. What if the foreigners do do away with him? We won't lose much anyhow. Let him go."

So the boy went. One of our evangelists took him in hand. He was healed of opium addiction and soon there was a marvelous change of heart. The mother was delighted. He went back home, but through eating too much he became very ill. His mother and the doctor she called in had no hope for his life. He was in great pain and his mother urged him to take some opium to ease the pain, but he replied, "Mother I will die before I let that stuff touch my mouth again. I don't want it. I would rather die."

The mother became frightened and finally sent for the Christians. They came, prayed for him, and the boy was healed. This touched the mother's heart and she became a little bit more lenient towards us. After we have held an evangelistic campaign in a town for a month, we tell the people that if they want a mission of their own, they must get the chapel ready and we will send them workers whom they are to be responsible for. This boy wanted us to come to that town and start a mission, and he asked his mother if she would entertain the workers. But the mother was not willing. The boy was living such a beautiful life before her since his conversion that for his sake she finally decided to let the workers come.

At first the mother came to the service just to be polite, but finally the Word of God began to work in her heart. One evening as she was retiring she was humming one of the songs. For fourteen years she had a stiff leg that could not be bent at all, and while she was singing that song over and over she began to cry and laugh and the first thing she knew she could bend that leg. God so marvelously blessed her that her sons heard her. They wondered if an evil spirit had got hold of their mother, but they knew the evil spirits would not affect her in such a manner. So they called the Bible woman. The Bible woman came to her room and prayed with the mother, and the first thing she knew the mother was being filled with the Holy Spirit and speaking in other tongues. The oldest son was home from the coast where he had a position in one of the banks. Since his father was dead he now was the head of the house. When the mother saw him she commanded him to take down the idols. He took them down but put them in his own room. "Mother is just having a queer spell," he thought, "and I'll just put the idols here for safe keeping."

Then the mother commanded this oldest son to give up his opium. "Jesus will heal you. Jesus will save you. In the name of Jesus I command you to give up your opium. This is the true religion. This is the true God." When the two sons heard their mother speaking in a language they did not understand, they could not comprehend it. The Bible woman had not been there long enough to explain to the people about the Holy Spirit, but now she showed them from the Scripture just what this wonderful experience was.

Soon after this the oldest son was saved, healed, and filled with the Spirit, and the second son has been made one of the deacons in the local church. Every year he takes in between eighty and a hundred people into an opium refuge he has opened, seeking to win them by loving care. Many of them are transformed and give up their opium, delivered by the same powerful God who set him free in the days past.

When the Spirit of the Lord makes you supernaturally natural, you are more natural than you naturally are.

Faith brings us into union with God—desiring and loving what He desires and loves.—Madame Guyon.

Consecration and Stewardship

By Pastor R. E. McAlister, London, Ont.

True scriptural consecration involves and embraces every relationship in life, from the smallest to the greatest. When thus consecrated to God, every relationship in life is sanctified, and thus made holy and sacred. Failure to see this, and recognize it, accounts for most of the failures in the Christian life. To those who are thus consecrated, all things work together for good, because they love the Lord, and are called according to His purpose. So saith the scriptures.

If all things are working together for good, from God's viewpoint, success is assured; failure is out of the question.

In the first Psalm, we find that the blessed man, walks not according to the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in His law doth he meditate day and night. If daily and nightly he meditates on the law of God, and lives in harmony with the principles of these divine laws, the Psalmist declares that whatsoever he doeth shall prosper. He shall be like a tree planted by the rivers of water, which bringeth forth its fruit in its season, and whatsoever he doeth shall prosper.

Now there are many relationships in life, such as the social relationship, business relationship, family relationship, church relationship, and so on; all of which are sacred when sanctified by true consecration and union with God. Let no one imagine for a moment that they can live in any relationship of life, out of harmony with the will of God, and at the same time enjoy God's full fellowship and presence. Our entire lives are made up by these relationships, and it is only as we live in harmony with God, that unbroken fellowship and communion and blessing can be maintained. Time and space will not permit dealing with all these relationships, but there is one with which we wish to deal, especially. This is a very vital one and quite often is the acid test to every other relation—the relation of Stewardship.

In Luke's Gospel, chapter sixteen, verses one to thirteen, we have a marvellous lesson in stewardship. Stewardship here involves those temporal things of life, over which we have control, and for which we are responsible. We read in this connection, "It is required of stewards, that a man be found faithful." In verse ten we read, "He that is faithful in that which is least, is faithful also

in much, and he that is unjust in the least, is unjust also in much." In other words, it simply says that a man cannot be faithful in spiritual things, if he is not faithful first in temporal things. Verse eleven, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" This teaches us that if we are unfaithful as stewards in the temporal things of life over which God has given us control, that God will not impart to us the spiritual riches. Furthermore, in verse twelve, "If ye have not been faithful in that which is another man's, who shall give you that which is your own." Not only does unfaithfulness in the temporal affairs of life cut off the resources of God's spiritual riches; but the reflex of unfaithfulness in the temporal affairs of life may be the means of withdrawing from us, that which otherwise could be called our own, resulting in temporal and spiritual poverty.

Furthermore, in this lesson we see that the result of the principles involved in stewardship, have not only a reflex in time, but an echo in eternity. Listen to verse nine, "And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." The mammon of unrighteousness is, without question, legal tender. Legal tender has to do with time. We cannot take it with us when we die. There is no pocket in a shroud. How can we make friends with the mammon of unrighteousness, so that it will re-echo in eternity, and welcome us to an everlasting habitation? Simply by translating it out of the natural kingdom to the heavenly kingdom. All money given to the extension of the work of Christ, is translated from the natural kingdom to the heavenly, and our riches in eternity are reckoned by the percentage translated. It is not the gross amount given that counts, it is the percentage. The widow who cast in the mite, gave a greater percentage than the others, and received the Lord's commendation. Throughout the scriptures we see that the percentage basis is the basis on which God recognizes our giving.

A certain percentage lawfully belongs to God. A certain percentage lawfully is our own, but when consecrated, we become stewards, and that which is our own must be regarded as His, for we are His, and all we have belongs to

Him. Consequently we become stewards with the full responsibility as to what we do with that portion of earthly treasures that we call our own.

"Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Here is a man who consecrates his life and service to Christ. He contributes of his earthly treasures, over which he is steward, to the extension of the kingdom of God, in the home-land and in the foreign land. This contribution makes possible evangelism. Evangelism results in the salvation of souls. Many of these who have been saved, die, and go to heaven. Later on this steward fails, as far as this world is concerned. He must now leave this world and cease to deal in legal tender. Those who have been saved through his contributions and are in heaven, hear that the man who supplied the finances to bring them the gospel is coming to join them. They get together and form a reception committee. They are waiting to receive him, and midst the shouts of praise and worship, he is received into everlasting habitations. Thus he has made for himself friends, with the mammon of unrighteousness, that when he failed, he was received into everlasting habitations.

There are just two kingdoms. The kingdom of God, and the kingdom of Satan. Every person in the world is in either one of these kingdoms, and the extent that we consecrate to God the earthly possessions with which He has blessed us, determines whether these earthly possessions are in the kingdom of God or the kingdom of Satan. One of the sad and disappointing things about the Christian life is to find men and women who have been blessed with earthly goods and have told the people over and over that they were consecrated to God, and had given up everything to the Lord Jesus Christ, but alas! they failed in the acid test. When they make their wills, quite often, they take of those earthly treasures, with which God has blessed them, and they will them to unsaved relatives. But so doing, they simply transfer them from the Kingdom of God to the kingdom of Satan, and they enter heaven that much the poorer. Their eternal loss is not the saddest part of it. The saddest part of the whole situation is that their testimony while living, is largely annulled. Had the love of Christ been the propelling influence in their life, they certainly would not, in the acid test, and in the final crisis, transfer their earthly possessions to the kingdom of Satan, and thus rob Christ and His church, in so doing.

We are all acquainted with too many

cases who betrayed their trust in the final test. In their will, they might have cleared off the indebtedness of the local church, or the local parsonage. They might have sent missionaries to the foreign field, and established mission stations, and made possible aggressive evangelism on the mission field. They might have endowed the ministerial fund, to help the aged ministers who have given their lives for the cause of Christ, but alas! in their will, they simply left to unsaved relatives, the treasures with which God had blessed them, and over which they were stewards and for which they were responsible. By so doing they translated them from the kingdom of God to the kingdom of Satan and went into Eternity that much the poorer.

And yet there is a better way than that. It is to give while you are living. Wills are frequently disputed. Said the Master, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also."

"We shall all stand before the judgment seat of Christ, to give an account of the deeds done in the body, according to that we have done, whether it be good or bad." We can see clearly why it is necessary that everyone should appear before the judgment seat of Christ. It is not a matter of being saved or lost. It is a matter of being judged and rewarded for the things done in the body after we are saved, whether good or bad. Consecration will help you to play safe for time and eternity.

Three men were talking together after the Chicago fire. One of them said, "Thank God, there was some of my money placed where it could not burn." As he turned away, one of the others said to his companion, "That man gave away last year nearly a million dollars, and if I had not been a fool, I should have done the same."

Prayer That Prevails

Seek entirely to depend on God for everything. Put yourself and your work into His hands. When thinking of any new undertaking, ask, "Is this agreeable to the mind of God? Is it for His glory?" If it is not for His glory, it is not for your good, and you must have nothing to do with it. Mind that! Having settled that a certain course is for the glory of God, begin it in His name, and continue it to the end. Undertake it in prayer and faith, and never give up! Pray, pray, pray! Do not regard iniquity in your heart. If you do, the Lord will not hear you. Keep that before you always. Then trust in God.

Depend only on God. Wait on Him. Believe on Him. *Expect great things from Him.* Faint not if the blessing tarries. Pray, pray, pray! And, above all, rely only on the merits of our ever-adorable Lord and Saviour, that, according to His infinite merits, and not your own, the prayers you offer and the work you do will be accepted.—George Muller.

A Testimony—What Prayer Will Do

The efficacy of prayer George Muller's work has put, concretely, beyond all doubt or challenge. Since its foundation in 1836 the Orphanage has received, for the supply of 16,724 orphans, between \$10,000,000, and \$15,000,000, without soliciting a single soul. Muller says: "Hundreds of times we have commenced the day without a penny, but our Heavenly Father has sent supplies the moment they were actually required. There never was a time when we had no wholesome meal. We have wanted as much as \$250,000 in one year and it has all come when needed. No man can ever say that I asked him for a penny. We have no committees, no collectors, no voting and no endowments. All has come in answer to believing prayer." One of the Orphanage treasurers wrote a few weeks ago: "I am truly thankful to be able to state that Muller's Orphanage is still maintained by prayer to God alone. No one else is ever asked for a single penny towards any part of the work or for the upkeep of the institution."

Words of Counsel from Daddy Welch

I hate the devil and all of his devilish devilishness.

Character is the strength of God in the soul of man.

Faith looks clear past the trouble. It visualizes Christ.

Don't pet people when they have been cut by the Word. Pray for them.

If you fight the wrong it will fight you. Get behind the right and push it.

It is one thing to believe in Christ as the Resurrected. It is another thing to believe in Him as the Resurrection.

It is not by love but by grace that you are saved. Grace goes out and gets a sinner and brings him over to the place where God's love can be poured out upon him.

The reason a great many people do not glorify God in their spirits is because they do not glorify God in their bodies. The physical man must also be put into God's hands.

Though He Tarry, Wait for Him

(Continued from Page One)

that will not fail, for in Him is every good thing. In Him there is all the fullness of the Godhead bodily, and He tells you you are complete in Him. He will make you a partaker of His nature. He had faith. He set His face stedfastly to go to Jerusalem where He knew He would be crucified. He said, "I lay down my life, that I might take it again." He had faith that though He be crucified He would rise from the dead. He will make you a partaker of His faith.

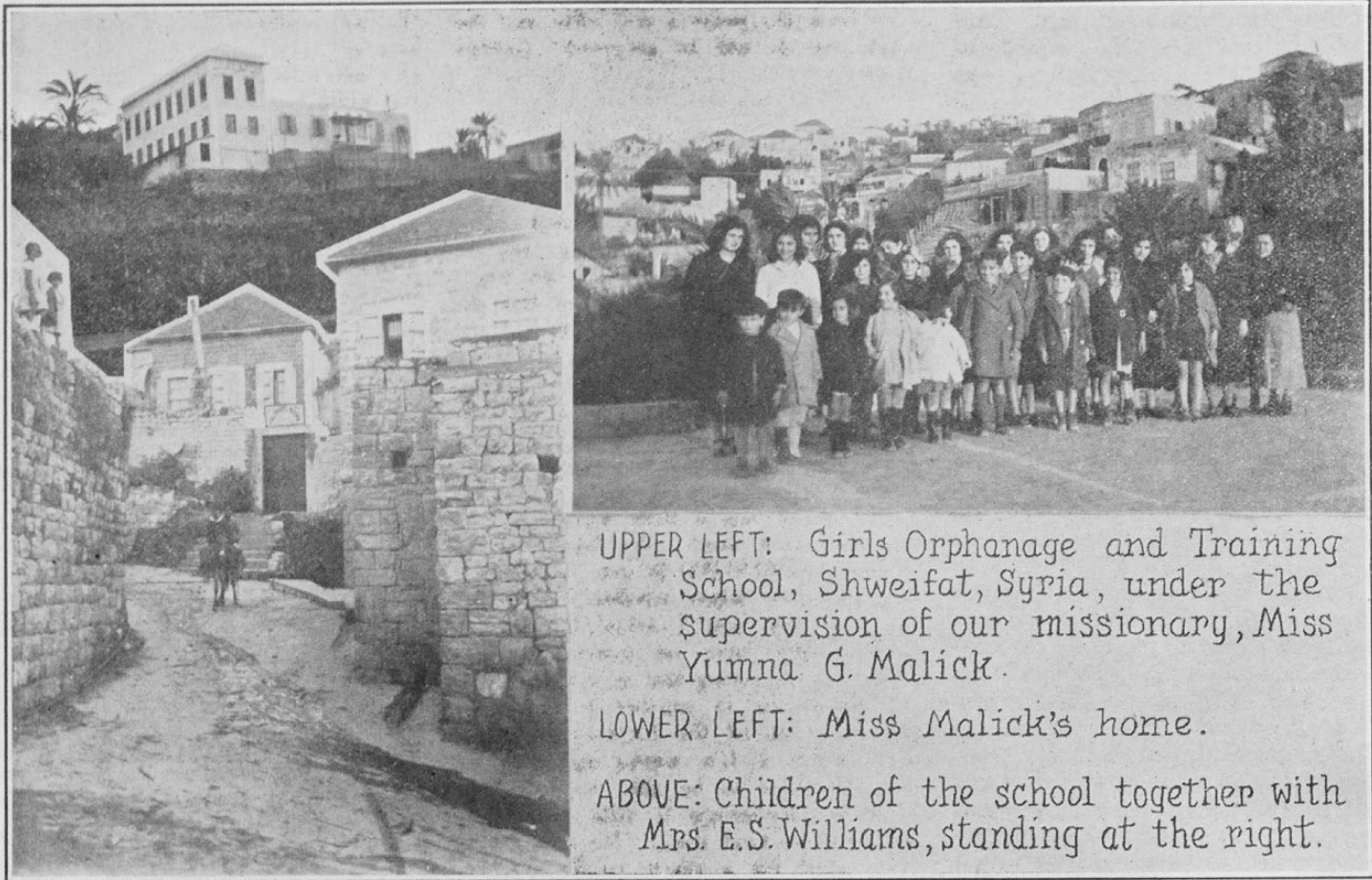
Said the Apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." The same death to your old carnal nature, the same indwelling Christ, the same grace and faith that Paul had, is available for you.

Recognize that in the Lamb of God there is all that you will ever need and that it is God's purpose that you should be a partaker of Him. Have confidence in Him. Put your trust in Him. Trust in Him at all times. Rest in Him and wait upon Him. He revealed Himself to John as Alpha and Omega, the beginning and the end. He began a good work in you and He can be trusted to complete it. He has declared Himself that He will perfect that which concerns you, and He will not fail. He would have your attitude one of confidence. He says to you, "Cast not away therefore your confidence, which hath great recompense of reward."

Peter was in prison. He was to be executed the next morning. He may have wondered that there had been no deliverance, but he rested, he waited. He was so confident that all was well that he lost no sleep that night. And that night an angel descended, and Peter was delivered out of the hands of his enemy. He who succored and helped Peter is always the same, and He will prove Himself your succorer and helper in the hour of your test and trial. Maintain an attitude of rest, and wait for the coming of Him who is your helper. You may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." Set your love upon Him. Say to Him daily, "I will love thee, O Lord, my strength." To those who take this attitude He says, "Because he hath set his love upon me, therefore will I deliver him."

"Though he tarry, wait for him; for he will surely come and will not fail. If any one draw back, my soul hath no pleasure in him. But the just shall live by faith in me." Hab. 2:3, 4, Sept.—S. H. F.

The Gospel in Foreign Lands



UPPER LEFT: Girls Orphanage and Training School, Shweifit, Syria, under the supervision of our missionary, Miss Yumna G. Malick.

LOWER LEFT: Miss Malick's home.

ABOVE: Children of the school together with Mrs. E. S. Williams, standing at the right.

A VISIT TO LEBANON

By E. S. Williams

After having lain in the harbor at Haifa, Palestine, for an extra twenty-four hours because of a raging storm on the Mediterranean Sea, our ship arrived safely at Beirut, Lebanon, where we were met by Miss Yumna G. Malick, Superintendent of the Full Gospel Mission and Training School for Girls. We were taken to Miss Malick's home at Shweifit which is a pretty village not far from Beirut, and for a week we were kept busy attending services and visiting different outstations. First it was our pleasure to meet the fourteen teachers and helpers in the training school and we were made to rejoice in their association. The training school is established in the old home-
stead of Miss Malick's parents, which has been a large and inviting home with many rooms and a large hall in the center, which is now the school chapel and can seat the entire student body of one hundred eighty-six. From this building one gets a beautiful view of the Mediterranean as one looks over the largest oliveyard in the world, which spans the distance between the school and the sea.

We were well impressed with the bright faces and friendliness of spirit that we found among these helpers, most of whom received

their own education in the training school. We learned that they had come from the homes of people of different branches of religion. Some had come from homes of the Greek Orthodox Church, and others had been born in homes of Druses, a branch of Mohammedans that have secret rights which none seem clearly to know except the initiated. Our visit with these young women showed us the possibilities in all of mankind if opportunity is afforded.

Later it was our pleasure to speak to the student body which consists of girls, except for a few small boys who are getting their first education in this training school. Children come from homes where Christ is unknown and it is a cause for thankfulness that these children, sent to learn to read and write, are given instruction in the Word of God. Many have gone from the school to look back with pleasure upon the blessings they have there received. When we think of one hundred eighty-six children gathered daily under instruction which includes the Scriptures, we may realize what it ought to mean to their future. There are no free schools and most of the people are deprived of education. Expense to pupils in our sister's school is small so that parents of modest means can send their children. In fact, about half of those in the school are not required to pay anything because of the

poverty of their parents. The school quarters are crowded and a new wing is badly needed to enable the work to expand as it ought.

In the Chapel

It was our privilege to attend several meetings in the chapel, which is open to all. This is in a different building from the school, but the teachers and others from the school attend. This small chapel was crowded at each meeting so that extra chairs had to be brought in. God blessed the Word and several came forward to seek the Lord and some testified to definite blessings.

We wish you could understand the condition that the girls are in in this land. Many of them come from homes where they have little or nothing to say about their future. Their parents arrange their weddings and if they come from Druse homes, they will be married to Druse men. If they come from Greek Orthodox homes, they will be married to men of that faith. Then, there are the Maronites, a branch of the Catholics which believe in the Pope but allow their priests to marry. Should daughters from such homes accept the Protestant faith, they are likely to be cast out by their parents with no opportunities before them. We are thankful for those who are willing to make a complete surrender of their lives to the Lord, and trust that all of these who know

how to pray will unite that God may move in great power among them.

The Outstations

It was our privilege to go with Sister Malick to visit some of her outstations. We were at Baalda Prison and the prison at Beirut. In the former we were invited to speak to the prisoners, but at the latter place only Miss Malick, who holds a permit, was admitted.

Then we visited the outstations at Deirgoubel and Kefershema, and the services among the Bedouins, living at Beirut, and the Chaldeans, living at Haddet. The Bedouins are very poor, but very appreciative and a number of them have found the Lord. The little mission now used to reach them is entirely too small. It was crowded the day we were there and a number were gathered on the outside. When the service was dismissed and we showed a willingness to shake hands with them, they gathered round us, both men and women, and warm indeed were their welcome and their expressions of appreciation. The women bore various tattoo markings on their faces, which did not impress us as enhancing their beauty, but which we suppose represented beauty among them. These poor people have been forced, through years of drought, from Haron, their native home, to the seashore, where they hope to find work. The poor Chaldeans are in even worse state than the Bedouins. Such poverty as they suffer would be hard for an American to realize. There we received the same evidences of friendship and appreciation that we had received from the Bedouins. We found all those whom we met in Lebanon kind hearted, affectionate and appreciative, and where they had enjoyed any opportunities we found them bright and energetic.

We found Sister Malick carrying a heavy load. Her income has been greatly reduced and the burden of the school, rent for missions, and provision for native workers were a drain upon her finances, which it was difficult to meet. She wished us to visit Damascus with her where she would like to open a work, but the heavy snow in the Lebanon Mountains, which we should have had to cross, made this impossible.

May God bless His work in this section of His inheritance. Unless you could visit this field you could not understand what a hold religions without God have upon the people. Our sister needs also some means of transportation as there are no street cars, except in Beirut, and the expense of hiring drivers to take one about is very great.

IMPORTANT!

We send out a receipt for every missionary offering we receive. If you do not get your receipt promptly, please notify us at once and we shall be glad to look into the matter. It is possible that your money did not reach us or that our reply was lost in the mail. It is never safe to send currency or coin through the mail unless it is registered.

NEW MISSIONARY FOR EGYPT



Miss Marjory Mahaney

resting upon her efforts. She will be supported by assemblies of the Kansas District. May the blessing of the Lord continue to rest upon our sister as she goes forth in His Name.

Steamer letters will reach Miss Mahaney addressed: On board S. S. Excalibur, American Export Line, 25 Broadway, New York City, sailing March 16.

BRIEF NOTES FROM FAR AND NEAR

Congo Belge, Africa—God has graciously given us the hearts of the Government official and his wife, here at Betongwe. He is doing everything possible to assist us by his moral support. He is recommending our mission to many people whom he meets and sends children in to attend school at the station. Pray for them. Their name is Van Heule.

The work here at Betongwe is progressing nicely. We have seen some outstanding conversions and healings in our midst. The Word of God is spreading. Many sub-chiefs are coming in asking for teachers.

As I traveled this month I found the best reception I have ever had. Raw heathen would come out to the road to be prayed with for their sick bodies, bringing with them the fetishes they had previously believed in, to accept the way of salvation.—Mr. and Mrs. A. J. Princic.

Liberia—I spent two weeks of November visiting six of the native churches. God blessed in every town we visited. Only one of these churches has a regularly appointed native pastor. Lay members carry on the services.—Miss Lois Shelton.

Sierra Leone—We are having splendid reports from our native workers whom we recently sent out to Liberia. Souls are being saved, some healed and some have been bap-

ON WAY TO CHINA



Miss Augusta Remacle

new term of service in Yunnan Province.

We are happy to announce that Miss Marjory Mahaney expects to be on her way to Egypt next month to enter upon missionary work in answer to the call of God upon her life for that field. For more than fourteen years our sister has served the Lord in evangelistic work, with His blessing

tized with the Holy Spirit.—Mr. and Mrs. I. G. Shakley.

French Sudan—Our native evangelists report four more saved this month.—Mr. and Mrs. E. Chastagner.

French Sudan—Since last writing several have been saved here at Tenkodogo and one has been filled with the Spirit. In the bush villages and also in Togoland there has been a turning to the Lord. Numbers have knelt at the feet of Jesus for salvation and deliverance from the power of sin and Satan. We covet your prayers for the babes in the bush that their hearts shall be enlightened and that they shall be preserved against the attacks of the enemies of their souls. Of those who are turning to the Lord in Togoland a number are older men. Oh, that from among these God would give us workers! Surely this new field is ripe unto the harvest.—Mr. and Mrs. Arnold C. Weston.

South China—The doctors have just told Miss Gifford, an Eurasian woman, member of the Hong Kong church, that she has leprosy. She is a consecrated Christian and anxious to trust God to deliver her. I visited her and she wanted me to request our American Pentecostal people to pray for her. Unless she is relieved soon, she will be sent to a leper colony. It is such a pitiful thing. Her friends have all deserted her but one. She has no relatives. The Christians, except the Bible woman, are afraid of her. She says that when she looks at her condition, she is very sad but when she looks up to Jesus, her heart is encouraged. Please pray that the same Jesus who said, "I will; be thou clean," will heal this dear sister.—Mrs. Glenn Dunn.

South China—We have had a baptizing here at Sai Nam and also at Shiu Tong. About eleven turned to the Lord.—Miss Mattie Ledbetter.

North India—The Lord gave us a precious time this week in the villages. One woman was gloriously saved, clapping her hands as we sang, "There is Power in the Blood." We returned the next day and her joy remained and her face glowed with the glory of the Lord. We are so happy for this victory.—Miss Mabel Davis.

Liberia—I have visited a tribe the past month where the Paramount King sent his carriers for me last term. I went, not knowing just what it all meant. They had a church built and begged hard for a teacher. I placed a worker there. On my recent visit I found a group going on with the Lord, and under the leadership of their native preacher three other towns hold regular services. Some of them built their own mud church.—Miss Emily de Groat.

Ketchikan, Alaska—I just returned from an evangelistic tour in British Columbia. Two souls were saved in Prince Rupert and eight in Terrace. In Ketchikan one backslider was restored while I was away. God has surely blessed our efforts during the past year. Looking back over the record of the services for the year we find that sixty-seven sinners have found the Lord as Saviour, and many backsliders have reconsecrated their lives. May God bless everyone who has so kindly given of their time in prayer and their means to support this needy field.—Mrs. Josephine Gilmore.

The Sunday School Lesson

Joseph, Jacob's Son

Lesson for March 7. Lesson Text: Genesis 37.

Beholding Christ. Said our Lord Jesus Christ, "Search the scriptures . . . they are they which testify of me." John 5:39. The eyes of the scribes and Pharisees were blinded, and they did not come to Him who gave sight to the blind, for the opening of their eyes. We need to pray constantly, "Open thou mine eyes that I may behold wondrous things out of thy law." Psalm 119:18. Then with our eyes anointed we shall see our lovely Jesus from one end of the Scriptures to the other, for the whole spirit of the prophetic word is a testimony of Jesus.

The love of God. What a picture of the coming One we have in the story of Joseph. He was the beloved of the father, but God loved him much more than Jacob did. Jacob doubtless pampered him, giving him a coat of varied colors, but God in His love gave Joseph a schooling in the university of adversity. He will not fail to take us the same way, for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6. Let us say Amen and Hallelujah to all His loving discipline.

Joseph's dreams. The Septuagint Version of Gen. 37:2 tells us concerning the sons of Bilhah and Zilpah, "They carried an evil report against Joseph to Israel their father." The brethren of Joseph resented the fact that Jacob loved him more than he loved the rest of them. When Joseph had a dream and told it, his brothers said, as they recognized in it a prophecy concerning his future supremacy, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" Joseph had a second dream and told it, and his brothers hated and envied Joseph yet more and more; "but his father pondered the matter." Verse 11, Sept. Could there be some prophetic significance to these dreams? Yes, there was both for Joseph and for the Greater than Joseph of whom he was a type. Read the book of Revelation—the book of worship—and see all the redeemed and all the angelic host giving equal honor to Him that sitteth upon the throne and unto the Lamb—the One who once was despised and rejected of His brethren to whom there is given eternal tribute, "to Him be glory and dominion for ever and ever. Amen." Rev. 1:6.

A willingness to serve. Jacob, seeking the welfare of his children who were away from him, desired to send Joseph to them. Joseph's quick response was, "Here am I," or literally, "I am ready." That was the attitude of the

Son of God when He left His home in the Glory to come to His brethren on earth. He was a Lamb ready to be offered.

The way of the cross. When asked by the man of Shechem, "What seekest thou?" Joseph said, "I seek my brethren." The Greater than Joseph came to seek and to save those that were lost, the lost sheep of the house of Israel. The children of Israel had strayed, and He came to bring them the gospel and to restore them to blessing. What was

pany. Joseph was sold for twenty pieces of silver—the wholesale price of a slave. Those who purchased him would resell him, probably selling him for the retail price of a slave, about thirty pieces of silver. Listen to the words of the Greater than Joseph, that One who was actually put into the pit—the grave—as He speaks prophetically through the lips of the prophet Zechariah: "So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Zech. 11:12, 13. How literally this prophecy was fulfilled. Judas asked the priests, "What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." Matt. 26:15. But after he had betrayed his Lord, Judas repented and brought again the thirty pieces of silver to the chief priests and elders, declaring, "I have sinned in that I have betrayed the innocent blood." He cast the silver in the temple, and they bought with it the potter's field, to bury strangers in. So the thirty pieces of silver went to the potter just as the prophecy declared.

The lie. The sons of Jacob then proceeded to propagate a lie. They took Joseph's coat and dipped it in the blood of a goat's kid killed for the purpose, and sent it to their father with the words, "This have we found: know now whether it be thy son's coat or no." This sort of hypocritical deception is one of the blackest forms of lying. A similar lie was propagated by the children of Israel after Christ had been put into the pit—the grave—and had come out of it. When some of the special soldiers that were to guard the sepulcher came to the chief priests after the resurrection and told them what had happened, the priests took counsel with the elders, and they gave the soldiers large money, saying, "Say ye, His disciples came by night, and stole him away while we slept." Matt. 28:13. And it is written, "So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." So Satan has put into circulation a lie about Christ that is believed throughout all Jewry until this time. Contrast the truth as it was spoken by the angel, "HE IS RISEN." Matt. 28:6.

The lie exposed. Joseph, not dead but very much alive, was taken to Egypt and sold by the Midianites to Potiphar, an officer (chamberlain) of Pharaoh's. Joseph had been sent ahead to preserve the nation. The day came when the lie of his brethren was exposed and those brethren not only saw Joseph alive again, but Jacob saw him for himself, and he knew that his children had not spoken the truth. A day will come when the One greater than Joseph will be revealed from heaven, (Continued on Page Thirteen)



attitude of those to whom He came? That of Joseph's brethren, "Come now therefore, and let us slay him." We hear the echo of these words in the story. Jesus told to those who despised and rejected Him, the story of the nobleman who let out his vineyard to husbandmen, and sent from time to time one and another to get the precious fruits, some of whom were killed and others ill treated. At last he sent his only and beloved son thinking they would respect him, but they said, "This is the heir; come, let us kill him, and the inheritance shall be ours." Mark 12:7. And the Greater than Joseph was slain, the just for the unjust—that He might bring us to God.

Sold for a slave. Reuben made a plea for Joseph and his plea availed. They stripped Joseph of his coat and put him in a pit and later sold him as a slave to a passing com-

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

APPROACHING THE END

"I think 1937 will, perhaps, decide the future of our civilization," declared Sir Anthony Eden, British Foreign Minister.

NOT WANTED

Thirty thousand peasants in Roumania, according to *Revelation*, have taken an oath to rid Roumania of Jews. This was done with the blessing of the Greek orthodox priests.

THE FRUIT OF THE WAR

Webb Miller, war correspondent, estimates that 250,000 Spaniards had been killed, both on and off the battlefield, in six months of civil war. He said hundreds of thousands of persons do not know if their relatives are alive or dead.

APOSTLES OF SATAN

We learn from *Christian World* that corps of "missionaries of the Godless movement in Russia" are being trained in special seminaries. Their function will be "to free the Russian people from their religious prejudices, and later to work in foreign lands."

ITALIAN PROTESTANTS SUFFER

The little Baptist churches in Italy, maintained by the Southern Foreign Mission Society are passing through dark and trying days, according to *Christianity Today*. Some have been closed by the government at the instigation of the Roman Catholics. Several of the pastors have been refused license to preach and minister to their congregations.

PREACHING CHRIST'S COMING

"Lectures are being given at the Sorbonne, Paris, by Professor Chasles, a Roman Catholic archæologist; and the large hall is filled an hour before the time. The Professor exhorts his audience to bring their Bibles, so as to verify his statements; and at the close he gives a summary of his lecture, with all the Scripture texts. Some of these are before me as I write, and one sheet contains over 40 references to Scripture. He speaks of the return of the Jews to Palestine as prophesied; of the return of Christ; and of His coming kingdom which is based on the gospel and on all the Bible, and is the principal key to the book. Moreover, he states that the return of Christ is mentioned in the New Testament 318 times."

BACK TO FUNDAMENTALS!

The former President of the Swiss Confederation, M. Pilet-Golaz, speaking at the 400th anniversary of the Reformation in Geneva, said, (quoted in *Sunday School Times*): "Whence comes our salvation? It comes from the Reformation in Geneva. Our European civilization was born, grew up, and attained its brilliancy through Christianity. Christian it must become again or, just punishment, it will perish. It is not the state which needs reforming. The state is but the expression of the individuals who compose it. *It is man who must be changed, who must be born again.*"

We need to go back not only to the truths taught by the Reformers, but to the power given by Christ to the early disciples on the day of Pentecost.

THE INDESTRUCTIBLE JEW

The situation of the Jews everywhere in Eastern Europe, except the Soviet Union, "must be painted in somber colors," according to an article in the January issue of *Foreign Affairs* by Desider Kiss, foreign editor of the *Pester Lloyd* of Budapest. He writes: "Nevertheless, anti-Semitism is as incapable of destroying these Jewish masses as were the systematic persecutions they underwent in past centuries."

IN THE FURNACE

Wrote Louis Lipsky, American Jewish leader: "Every Jew in this country knows that there is growing up here in our midst, even in this great American Jewish community of New York, an economic discrimination that poisons the wells of employment, and every day our children go into the labor market and face that discrimination."

Jewry can be expected to continue to be in the furnace of affliction until she turns fully to the Saviour who said through the lips of the Jewish prophet Isaiah, "Look unto Me, and be ye saved." Isa. 45:22.

Questions and Answers

Please explain the difference between soul and spirit.

The Scofield Bible makes the following distinctions, "Man is spirit and soul and body. 1 Thess. 5:23. 'Spirit' is that part of man which knows (1 Cor. 2:11), and which allies him to the spiritual creation and gives him God consciousness. 'His Spirit bears witness with our spirit that we are the children of God.' 'Soul' in itself implies self-conscious life, as distinguished from plants, which have unconscious life. It is the seat of his emotions, desires, affections, Psalm 42:1-6. The 'heart' is, in Scripture usage, nearly synonymous with 'soul.' 'Soul' is often used as synonymous with the individual. Gen. 12:5. The body is the seat of the senses, the means by which the spirit and soul have world-consciousness."

Does not 2 Thess. 2:2, 3 teach that Antichrist will be revealed before Christ comes for His bride?

The Revised and some other versions of Scripture make verse 2 to read "as that the day of the Lord is at hand," or "is already present," instead of "the day of Christ" as is given in the Authorized Version. This would indicate that Paul was instructing the believers that they were not as yet in the day of the Lord, or the tribulation, and that that day could not come until after Antichrist was revealed. The coming of Christ for the Church is an instantaneous event, the day of the Lord a period of time. We believe the Church may look for the coming of Christ before the day of the Lord begins. For some references concerning the day of the Lord read Isa. 2:10-21; 13:9-11; 24:21; 63:1-6; Joel 1:15; 2:1-11.—E. S. W.

ROME'S REVIVAL

Bernard van Lierop of the Belgian Gospel Mission, states that a map of the Old Roman Empire was on display in the Italian Building at the Brussels Exhibition in 1935, and that beneath the map Mussolini had inscribed these words: "So it was—So it must be."

It was Pilate, Rome's representative, that passed judgment on Christ (Luke 23:24); but it will be Christ, described by Peter as a Living Stone, that will bring judgment and destruction to Rome in its last stage. Dan. 2:44, 45.

THE CROSS—THE POWER OF GOD

The "German Faith Movement" has made a declaration, "The Cross must fall if Germany is to live." Says Cardinal Faulhaber, "The Cross must be held up if Germany is to live." And there are many saints in Germany who echo the words of Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14. The preaching of the cross is still "to them that perish foolishness, but unto us which are saved it is the power of God." 1 Cor. 1:18.

A DISILLUSIONED COMMUNIST

Don Enrique Matorras, former Secretary General of the Communist Youth Organization of Spain, has returned to Christianity. "The more intensely I labored for the cause of Communism the greater was my disillusionment," he writes. "The private life of the functionaries, the agents of the Third International, of the higher ranking Communists in general, was not without reproach. I saw with my own eyes that the liberation of the proletariat and the rights of the working class were of little concern to them. They were only looking out for themselves and their selfish interests."

THE BIBLE FOR OUR SCHOOLS

The following words, uttered by Samuel Chadwick, English church leader, may well apply to our own land.

"The greatest need of England is a return to the Bible to which it owes its soul. It is freely said that the Bible is now less read in this land than at any time for many generations. A solemn responsibility rests upon both church and state, and to the church belongs the greater reproach if the Bible is unknown and unread of the people. The folly that excludes the Bible from the child's curriculum of education imperils all that makes for the well-being of the empire."

THE DEAD SEA LIVES

"Near Sodom, almost at the southern end of the sea, 120 Jews are employed and a considerable number of Arabs, as well," we learn from *Revelation*. "Their task is the erection of a new factory for extracting the rich mineral deposits from the Sea. A jetty has been constructed, evaporating pans set up and tracks laid from the shore to the factory site and beyond. The original potash establishment at the northern end of the Sea was of creditable dimensions for this little land. The new factory will be several times as large. To their colony a motor boat comes twice a week from the far end of the Dead Sea, bringing food, mail, news, books and other needs. An aeroplane landing ground has recently been leveled out and in case of necessity a radio transmitting station has been installed for immediate contact with the authorities."

In the Whiten'd Harvest Field

DRUMRIGHT, OKLA.—We have just closed a revival, Elder John A. McPhail, Galena, Kansas, Evangelist, and surely these have been days of refreshing from the presence of the Lord. The pastor's heart has been made to rejoice because he has seen many of those for whom he has been praying coming down the aisles and taking their stand for Jesus Christ. Backsliders have come back home. No accurate count was kept of those saved or filled. The revival spirit still continues. Our assembly, which has been hindered in so many ways for so long a time, is in a most healthy condition. We give God all the glory.—Lawrence Selvey, Pastor.

ST. JOHNS, NEWFOUNDLAND—We came here from Buffalo, N. Y. a little over 2 years ago, and found the saints worshipping in a store building poorly ventilated and too cramped and small to take care of the people. Since then we have been enabled, by the good hand of the Lord upon us, to erect a frame building, 43x80 ft., with a seating capacity of 700, at a cost of only \$5,000. Building operations on the new Tabernacle began in August 1936, and have been, in the main, the outcome of free labor on the part of members of the assembly. There is a large basement for Sunday School and Bible classes.—H. J. Snelgrove, Pastor.

MINOT, N. DAK.—Evangelists Carl and Edna Goodwin, of Los Angeles, have been with us for a period of 3 weeks. The attendance has been splendid and the crowd has been marked by the presence of folk from many of the other churches in town. As near as we could ascertain, 9 were saved, 8 were filled with the Spirit, and several were reclaimed. But the outstanding thing of the whole meeting was the sweet presence of the Lord from the very first. The services were not only evangelistic, but each one contained a portion for the saints as well, and consequently the saints were revived and greatly inspired.—Clarence Larson, Pastor.

AMARILLO, TEXAS—Trinity Tabernacle has just closed a glorious 4-weeks revival, Evangelist and Mrs. L. H. Sheets, Sterling, Colo., in charge. God moved in a mighty way. Thirty-five sought salvation, and 30 received the Baptism in the Holy Ghost "as in the beginning." Several gave marvelous testimonies of healing. Surely this was a repetition of early church experiences. Brother Sheets' stirring messages were enthusiastically received by all. This is a new work, scarcely 4 months old, with a record attendance of 122 in Sunday School.—E. N. Stanley, Pastor, 302 Kentucky St.

SUDDEN HOME GOING

News has come to us of the death of Evangelist Sam Taylor, of Glade Spring, Va. He started out for Roanoke, Va., on January 13, to preach at the Sunday services; did not see the danger signal at a railroad crossing, and was instantly killed. We extend our heartfelt sympathy to Sister Taylor in her great loss.

WALTER PALMER WITH CHRIST

News has just reached us that Walter Isaiah Palmer of Lancaster, Pa., the Secretary of the Eastern District Council, has departed to be with Christ, his spirit taking its homeward flight at 9:45 p. m., on February 11th, after a very brief illness. We desire to express our heartfelt sympathy with Sister Palmer and the little daughter in their present bereavement. Also for the brethren of the District, who will surely miss our very zealous and capable brother, who proved himself from first to last an indefatigable worker.

RIVERSIDE, CALIF.—We recently closed a very successful revival, Steven Robertson, of Colton, Evangelist. About 20 were saved or reclaimed, and 12 received the Baptism in the Holy Ghost, according to Acts 2:4. The Spirit of the Lord is being manifested among us in a general way. The new addition to the church has been completed, and the 6 new Sunday School rooms are proving a blessing to all. Our record Sunday School attendance is 136.—J. H. Unruh, Pastor.

WHARTON, TEXAS—Our Fifth Sunday rally was a real success. God blessed in a wonderful way and there was a sweet fellowship among the saints. Despite the bad weather, we had a large attendance. Brother Thos. Neal, pastor of the El Campo assembly, and some of the saints were present. The C. A. President of this section, also pastor of the Edna church, brought a short message. Sister Weaver, a young evangelist, spoke for a few minutes. Brother Marshall, of Rosenberg, brought a message in the evening. Dinner was served at the church. Ministers in good standing with the General Council are invited to stop and visit us.—Wm. Cupps, Pastor.

Seed Thoughts

Gathered by Alice E. Luce

"Life is made up of little things. Life itself is but a little thing. One breath less—then comes the funeral.

"A word is a little thing, yet one word has been many a man's destiny—for good or for evil.

"A kiss is a very little thing, but it betrayed the Son of God into the hands of His enemies.

"A spark is a little thing, but it can set the world a-burning. See Jas. 3:5, 6.

"The tongue is a little thing; but it fills the universe with trouble."—J. Billings.

Be careful about what are called *little sins*—for they are the most subtle, and the source of most of our failures.

Never neglect doing a little act of loving service. Just as small sins are like seeds which germinate and grow, so the tiny things in which the Spirit of God can use us to testify of Him will one day yield an abundant harvest.

EVANGELIST SMITH WIGGLESWORTH IN SOUTH AFRICA

By D. J. du Plessis, General Secretary, A. F. Mission

During the past years, when news filtered through of how God was blessing His servant, Brother Smith Wigglesworth, in other countries, many of God's people in South Africa prayed that he might be brought out here to bring the message of life.

He arrived in October, 1936, and the Lord moved from the moment he came. The newspapers in this country are generally very indifferent towards Pentecost but they seemed to take notice of our old brother and gave great publicity to his meetings. It was quite a surprise to see the papers come out with pages of pictures taken in the services. Columns were written about the meetings and the Cape was stirred. Mighty healings took place and in a few cases it might be said that the healings were miraculous. What is of more importance, however, is the fact that so many were swept into the kingdom of God. In the Cape many surrendered their lives to the Lord and the revival which was started through these meetings still continues. Praise the Lord!

After the Cape our brother visited Port Elizabeth, East London, and Bloemfontein. In all these places the saints of God from all the Pentecostal groups came together to hear the message which has inspired greater faith in the hearts of God's people, and Divine Healing has once more become a vital truth in the lives of many sick and suffering ones. All reports say, "We have never before heard such a message on faith." Indeed, our brother is anointed to preach on this great subject, and the faith which is quickened in the hearts of the people now brings greater revivals everywhere.

The Annual December Conference at Headquarters in the Central Tabernacle, Johannesburg, is usually a very blessed time of fellowship and blessing, and people from all over the country attend these meetings. The last Conference was no exception. Brother Wigglesworth ministered to God's people every morning and evening. The Spirit of God was upon every meeting and the Word went forth under the unction of the Holy Ghost. Many were filled with the Holy Spirit and spake in tongues as the Spirit gave utterance. Sick and suffering ones attended every night and hundreds were prayed for. Many came back to tell that God had touched them. Praise His name! Many sicknesses and ailments were healed by the power of God. Some seemed to have received a new lease on life.

In Cape Town the city hall was packed out with 2,000 people, and so on the last Sunday of the Conference we also had the pleasure of seeing nearly 2,000 people gather for three great meetings in the city hall in Johannesburg. In the morning nearly the whole audience was made up of believers, saved and filled with the Spirit. In the afternoon many outsiders attended the Divine Healing service and the newspaper sent a reporter. About 500 sick were prayed for and many received instant healing. The evening service was again packed to the doors and, as in the morning and afternoon services, a large number stood up to ask prayer for salvation and victory in their spiritual lives.

Full pound of Assorted Tracts—50 cents.

THE SUNDAY SCHOOL LESSON
(Continued from Page Ten)

and they shall see Him who was dead but is alive for evermore. He tells us in Zech. 12:10, "They shall look upon Me whom they have pierced." Then shall all Israel mourn for their treatment of Him. Joseph's brothers came to him at a later date and said, "Forgive the trespass of the servants of the God of thy father." Joseph said to them, "Ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive." He comforted them and spoke kindly to them. So with the Greater than Joseph, His brothers treated Him ill, but God meant it unto good—for the salvation of myriads. How gracious the Lord is. He will comfort His people and will nourish all the little ones. Then will Israel surely sing the doxology to be found in Rom. 11:33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . . For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."—S. H. F.

THAT PINK WRAPPER

Did your Evangel come in a pink wrapper last week? That is a gentle hint that your subscription for the paper expires with this issue.

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Forthcoming Meetings

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

JEWELL, KANSAS—Feb. 28—; L. H. Sheets, Evangelist.—V. H. Glendening, Pastor.

PAWHUSKA, OKLA.—Assembly of God, 218 East 8th St.; March 7—; Ira F. Stanphill, Coffeyville, Kans., Evangelist.—Henry R. Samples, Pastor.

WINDBER, PA.—Full Gospel Tabernacle; March 2-28; Troy B. Helms, Alabama State C. A. President, Evangelist.—L. G. Lyon, Pastor.

ROCHESTER, N. Y.—Elim Tabernacle, Broadway near East Ave.; March 7—; Mary Louise Page, Evangelist.—Benjamin A. Bauer, Pastor.

PEORIA, ILL.—Full Gospel Church, 1800 Prospect Road; Feb. 16-Mar. 7; Jack Saunders, Evangelist.—W. E. Wood, Pastor.

WILMINGTON, CALIF.—Full Gospel Assembly, 1031 Fries Ave.; March 3—; Evangelist and Mrs. Tan Ditter, Radio Singers.—E. E. Fullerton, Pastor.

THE DALLES, ORE.—Glad Tidings Temple, 7th and Case Sts.; now in progress; A. Knudson, Crosby, N. Dak., Evangelist. C. E. Freeman is the Pastor.

LONG BEACH, N. J.—First Pentecostal Church; March 4-15; Evangelistic and Missionary Campaign, Sister Lloyd Shirer, Speaker. March 15, 7:45 p. m., missionary pictures will be shown by Brother Lloyd Shirer.—Andrew Rahner, Pastor.

PORTLAND, ORE.—Assembly of God Tabernacle, 115 N. W. 14th Ave.; March 3, one day only; Pastor Lewi Pethrus and Party, of Stockholm, Sweden. Services 2:30 and 7:30. Come early and stay late; refreshments served.—M. T. Draper, Pastor.

OTTAWA, CANADA—Bethel Tabernacle; Feb. 21-March 14; Otto J. Klink, Evangelist.—C. B. Smith, Pastor.

WILLISTON, N. DAK.—Feb. 14—; Blanche E. Brittain and Mildred A. Westerlund, Evangelists. Edwin Oster is the Pastor.

FRESNO, CALIF.—Full Gospel Tabernacle Divisadero at U St.; Feb. 23-March 7; Evangelist and Mrs. Watson Argue.—Leland R. Keys, Pastor.

WILMINGTON, DEL.—Calvary Church; Feb. 28—; Wesley Jaeger, Richmond, Calif., Evangelist.—R. P. Hughey, Pastor, 805 W. 22nd St.

CAMBRIDGE, O.—Assembly of God, South 8th St.; Feb. 16-Mar. 7; Dennis W. Thorn, Amarillo, Texas, Evangelist.—C. D. Hirst, Pastor.

GRACEMONT, OKLA.—Feb. 18-March 14; John A. McPhail, Galena, Kansas, Evangelist.—Frank T. Postelle, Pastor.

MINNEAPOLIS, MINN.—Fremont Tabernacle, Fremont at 25th Ave. N.; Feb. 26, for 2 weeks or longer; Evangelist and Mrs. Christian Hild.—Russell H. Olson, Pastor.

JACKSONVILLE, FLA.—First Assembly of God, 14th and Phoenix Ave.; Feb. 28-March 14; Guy Shields, Ft. Worth, Texas, Evangelist.—C. C. Garrett, Pastor.

AKRON, OHIO—The Pentecostal Church, N. Howard and York Sts.; Feb. 28-March 14; Fleming May, Niagara Falls, Canada, Evangelist.—C. A. McKinney, Pastor, Tel. WA. 3831.

TULSA, OKLA.—North Peoria and Haskell Assembly; Feb. 14, for 3 weeks or longer; Evangelist Mayme E. Williams, Tampa, Fla., assisted by Della Kruger.—Marvin D. Hartz, Pastor.

DATE CHANGED

RICHMOND HILL, L. I., N. Y.—Calvary Gospel Tabernacle, 122nd St. and Jamaica Ave.; Feb. 16, for 3 weeks or longer; Dr. Charles S. Price, Evangelist.—Vernon G. Gortner, Pastor.

EAST PROVIDENCE, R. I.—Zion Gospel Tabernacle and Zion Bible Institute, Broadway at Leonard Ave.; Feb. 21-March 14; Joseph Terlizzi, Covington, Ind., Evangelist. All Pastors and young people's groups invited to assist.—C. A. Gibson, Pastor.

BROADCAST

TERRE HAUTE, IND.—The Full Gospel half-hour each week-day 1:00-1:30 p. m., Sundays 6:00-6:30 p. m., over Station WBOW, conducted by Archie Brown, Pastor of the Assembly in West Terre Haute, Ind.

SEATTLE, WASH.—Pastor Lewi Pethrus, Stockholm, Sweden, will hold special meetings, as follows: Feb. 21, Sunday morning, Scandinavian Pentecostal Church; Sunday night, Fremont Pentecostal Tabernacle; week nights, Metropolitan Theater; Sunday night, Feb. 28, Hollywood Temple. Brother Pethrus is assisted by Einar Ekberg and Karl Swedlund. Will also be speaking at Northwest Bible Institute.—Henry H. Ness, Pastor, Hollywood Temple.

Not By Might, nor By Power

The Pentecostal Evangel

By His Spirit, saith the Lord

STANLEY HOWARD FRODSHAM
EDITOR

CHAS. E. ROBINSON---MYER PEARLMAN
ASSOCIATE EDITORS

NOEL PERKIN
MISSIONARY EDITOR

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J. R. FLOWER, ASST SUPT. AND SECRETARY

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QUINCY, ILL.—Feb. 28, for 4 weeks; Mrs. E. E. Reckley, Cumberland, Md., Evangelist.—V. R. Jackson, Pastor.

OAKLAND, CALIF.—First Pentecostal Church; Feb. 21—; Jack and Esther Martz, Reading, Pa., Evangelists.—C. Stanley Cooke, Pastor.

SEATTLE, WASH.—Hollywood Temple, East 69th and 8th Ave. N. E.; March 7, for 3 weeks or longer; Harry Bowley, Belleville, Ill., Evangelist.—Henry H. Ness, Pastor.

CHURCH DEDICATION

SEATTLE, WASH.—The new \$20,000 addition to Hollywood Temple will be dedicated March 7, 2:30 p. m.; Elder T. A. Sandall, Main Speaker.—Henry H. Ness, Pastor.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

BENTONVILLE, ARK.—Fellowship Meeting, Northwest Section, at School Auditorium, March 7. All ministers urged to be present.—Mrs. Earnestine Ivy, Pastor.

AFTON, OKLA.—Tri-State Fellowship Meeting, March 1; services 2:00 and 7:30. A hearty welcome to all.—J. A. Rogers, President, Baxter Springs, Kansas.

CALDWELL, KANSAS—C. A. Rally, March 6; basket dinner; Brother P. C. Nelson and students from Enid, Okla., expected. State C. A. President Russell Rexroat in charge.—Earl J. Hance, Sectional Secretary, Caldwell, Kansas.

CHICAGO, ILL.—Young Peoples Fellowship Meeting, evening, Feb. 27, at Lakeview Assembly of God, 3142 N. Racine Ave.; J. W. Pollette, New Paltz, N. Y., Speaker.—Carl J. Frizen, Chairman, 5003 Berwyn Ave., Chicago, Ill.

EAST LIVERPOOL, O.—Northeast Ohio Fellowship Meeting, March 1, John W. Roush, Pastor. Opening message, 10:00 a. m., by Leon Frank, of Ashtabula; Ministers' business meeting 1:30 p. m. Round table discussion on "Prophecy in the Light of Current Events," 2:30. Evening evangelistic service, with special speaker, 7:00. Local church will entertain. Charles Shuss, President, 243 Highland Ave., Warren, O.—Claude Weaver, Secretary-Treasurer.

CONVENTION

ALBUQUERQUE, N. MEX.—Convention, N. W. Section of New Mexico, Texico District; March 10-11; first meeting evening of March 10; all day March 11; all ministers urged to attend, as this will be last convention before the District Council, and the matter of sectional camp meeting for this summer will be considered. District Superintendent A. C. Bates will be present.—W. A. Vanzant, Pastor and Presbyter.

NOTICE TO TEXAS MINISTERS

The Spring Sectional Conventions of the Texas District Council will convene as follows:

Wichita Falls Section, Electra, March 2-3; San Angelo Section, Winters, March 4-5; Dal-Worth Section, Rosen Hts. Church, Ft. Worth, March 9-10; Greenville Section, McKinney, March 11-12; Tyler Section, Bascom Church, 6 miles east of Tyler, March 16-17; Waco Section, Morrow Ave. Church, Waco, March 18-19; Lufkin Section, Lufkin, March 23-24; Beaumont Section, South Beaumont Church, Lufkin, March 25-26; Houston Section, First Assembly of God, Galveston, March 30-31; Yoakum Section, Yoakum, April 1-2; San Antonio Section, Glad Tidings Church, San Antonio, April 6-7; Valley Section, Brownsville, April 8-9; Austin Section, South Austin Church, April 13-14.

All licensed ministers of the Texas District will be required to renew their fellowship certificates at the sectional convention in the section where they reside. All ordained ministers will be required to fill out annual district questionnaire at sectional convention.

All conventions will open at 10:30 a. m. and continue through both days unless other arrangements are made with the local leaders.—E. L. Newby, District Superintendent, 2621 W. 26th, Worth, Texas.

OPEN FOR CALLS
Evangelistic

"After an extensive visit to the Holy Land, the Near East and Europe, where I have been traveling and working for the past 21 months, I am returning to the States in April and will be open for calls for evangelistic and special meetings beginning May 1. My foreign address until the end of March will be Hennersdorferweg No. 6, Danzig-Langfuhr, Europe. After April 1, my address will be 580 Twenty-third St., West New York, N. J."—Evangelist Will Nagel.

Pastoral

Leo and Irene Ellsworth, Cheyenne Wells, Colo. "Open for pastorate in the Rocky Mountain District. In fellowship with Council. Have Bible School training; experienced."

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This little book by Brother Gortner, pastor of the First Pentecostal Church, Oakland, California, expounding the Book of Revelation stresses the point that the church is to have no part in the Tribulation at all, and that the tribulation will be a time of test to the earth-dwellers, not to the people who belong to the heavenly kingdom, and who are seated together with Christ in the heavenlies.

"THINGS WHICH MUST SHORTLY COME TO PASS" Ea. 50c
By Stanley H. Frodsham (Postage 5c)

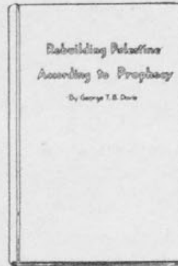


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This little book is especially prepared for Christian Workers. The author has drawn freely from the following writers: Otto Klink, Article from the Pentecostal Evangel, James M. Gray, Christabel Pankhurst and others. He has endeavored by the collection of scriptures and known facts to show that the fulfillment of prophecy proves the Scriptures, and that the Lord is coming soon.

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There are but comparatively few people who understand correctly what the Bible teaches concerning "the Great Tribulation," that awful period of distress that is coming upon the earth during the time when the Antichrist will rule with unhindered sway.



WORLD MISSIONS CONTRIBUTIONS February 1-9 Inclusive

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| ALABAMA. Personal Offerings | \$ 7.16 |
| Megargel Assembly of God | 4.78 |
| Midland City Dist. Rally at Mt Carmel Ch | 5.89 |
| Phenix City Assembly of God S S | 2.60 |
| Piper Colcanor Assembly of God S S | 2.50 |
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| ARKANSAS. Personal Offerings | 15.39 |
| Arkansas Louisiana District Council | 29.30 |
| Booneville Assembly of God Church | 1.40 |
| Clarksville Assembly of God S S | 3.17 |
| Dermott Assembly & C A's | 7.75 |
| Greenwood Assembly of God | 1.80 |
| Huttig Assembly of God Church | 2.00 |
| Lepanto Assembly of God | 4.00 |
| Midland Assembly of God S S | 2.85 |
| Monticello Assembly of God | 5.00 |
| Pine Bluff Assembly C A's | 3.00 |
| CALIFORNIA. Personal Offerings | 370.70 |
| Avenal Gospel Tabernacle | 4.50 |
| College City Community Church | 4.00 |
| Covina Assembly of God & C A's | 31.73 |
| Delano Christ Ambassadors | 1.50 |
| Dixon Calvary Tabernacle | 11.75 |
| El Centro Assembly of God | 6.52 |
| Fontana Pent'l Church | 4.16 |
| Fresno Full Gospel Tabernacle | 5.00 |
| Gridley Assembly of God | 6.60 |
| Highgrove Full Gospel Church | 6.25 |
| Kerman Grace and Truth Tabernacle | 7.50 |
| Kerman Grace and Truth C A's | 5.00 |
| Los Angeles Trinity Assembly of God | 9.00 |
| Lomita Calvary Evangelistic Church | 5.00 |
| Palo Alto (East) Community Church | 23.92 |
| Pomona Full Gospel C A Group | 2.00 |
| Sacramento Full Gospel Church | 23.00 |
| San Bernardino Gospel Tabernacle | 19.61 |
| San Diego Full Gospel Tabernacle | 3.00 |
| San Juan Bautista Glad Tidings Assembly | 5.75 |
| San Luis Obispo Full Gospel Mission | 11.00 |
| Taft Four-Fold Gospel S S | 12.00 |
| Vallejo Full Gospel Church | 17.52 |
| Watsonville Bethel Tabernacle | 40.31 |
| Willits Full Gospel Mission | 3.00 |
| COLORADO. Personal Offerings | 28.40 |
| Aguilar Full Gospel Church | 3.65 |
| Buena Vista Assembly | 3.31 |
| Fruita Assembly of God Church | 1.25 |
| Peety Sunny Slope Assembly | 3.47 |
| Trinidad Assembly | 73.00 |
| CONNECTICUT. Personal Offerings | 15.50 |
| Bridgeport United Pent'l Church | 21.35 |
| DELAWARE. Personal Offerings | .10 |
| DIST. COLUMBIA. Personal Offerings | .10 |
| Washington Full Gospel Assembly | 70.00 |
| FLORIDA. Personal Offerings | 75.77 |
| Bartow Assembly of God | 11.00 |
| Bonifay Assembly | .55 |
| Bonifay Live Oak Assembly | 1.55 |
| Durant Pleasant Grove Assembly of God | 36.75 |
| Winter Garden Assembly of God S S | 1.30 |
| GEORGIA. Atlanta A of G Tab | 50.00 |
| IDAHO. Personal Offerings | 33.31 |
| Firth Tabernacle | 20.05 |
| Weiser Assembly of God | 6.45 |
| ILLINOIS. Personal Offerings | 27.10 |
| Alton Edwards Street S S | 25.83 |
| Beardstown First Pent'l Church | 3.00 |
| Belleville Junior C A's | 1.00 |
| Bethalto Full Gospel S S | 1.41 |
| Chicago German Assembly of God | 25.00 |
| Clinton Assembly of God S S | 5.70 |
| Cuba Assembly of God | 5.00 |
| E St Louis Trinity Full Gospel Church | 18.75 |
| Freeport Pent'l Mission | 5.00 |
| Litchfield Assembly of God S S | 2.50 |
| Mattoon Assembly of God Church & S S | 22.50 |
| Pearl Assembly of God S S | 2.93 |
| Robinson Christ Ambassadors | 5.20 |
| INDIANA. Personal Offerings | 34.48 |
| Gary Gospel Tabernacle | 72.20 |
| Hammond Full Gospel Tabernacle | 122.68 |
| IOWA. Personal Offerings | 28.50 |
| Alta Assembly of God | 3.66 |
| Sioux City Full Gospel Tabernacle | 32.75 |
| Walker Full Gospel Tabernacle | 4.16 |
| KANSAS. Personal Offerings | 170.07 |
| Arcadia Assembly of God S S | 3.85 |
| Arkansas City Bethel Mission | 28.00 |
| Attica Assembly of God S S | 2.94 |
| Chetopa Assembly of God | 4.81 |
| Humboldt Assembly of God | 7.68 |
| Jewell Assembly of God | 10.00 |
| Kansas City Gospel Tab 7th & Riverview | 10.00 |
| Kansas City F Gospel Tab Miss Prayer Band | 9.00 |
| Kensington Assembly of God & S S | 4.77 |
| Newton Assembly of God S S | 14.26 |
| St John Assembly of God S S | 3.26 |
| Topeka Assembly of God | 5.00 |
| KENTUCKY. Personal Offerings | .50 |
| High Bridge Assembly of God | 2.00 |
| LOUISIANA. Personal Offerings | .20 |
| Bastrop Assembly of God | 10.00 |
| Hornbeck Christ Ambassadors | 5.00 |
| MAINE. Personal Offerings | .10 |
| MARYLAND. Personal Offerings | 2.10 |
| Cresaptown F Gospel Assembly of God | 1.00 |
| Pasadena Pent'l Christ Ambassadors | 2.00 |
| Swanton Painter Assembly C A's | 5.00 |
| Williamsport Full Gospel Assembly | 5.00 |

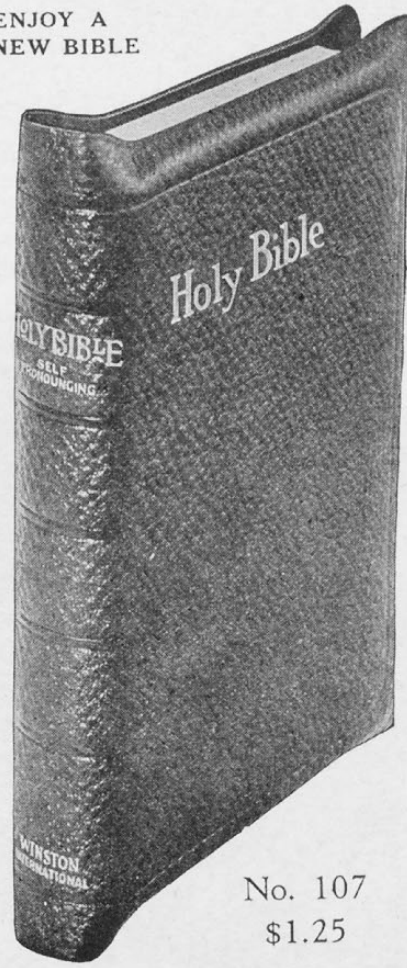
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| MASSACHUSETTS. Personal Offerings | 13.00 |
| Brockton Full Gospel S S | 5.00 |
| MICHIGAN. Personal Offerings | 44.70 |
| Bailey Poplar Valley S S | 3.00 |
| Bay City Glad Tidings Tabernacle | 3.00 |
| Detroit Brightmoor Tabernacle | 153.00 |
| Iron Mountain Breitung Gospel Tabernacle | 5.00 |
| Jackson Vandercook Community Church | 4.68 |
| Michigan State Christ Ambassadors | 117.17 |
| Sidnaw Missionary Prayer Band | 6.70 |
| White Cloud Friends | 3.00 |
| MINNESOTA. Personal Offerings | 29.95 |
| Comfrey Delton Township F Gos Tabernacle | 10.00 |
| Crosby-Iron-ton Full Gospel Church & S S | 14.47 |
| Minneapolis N Central Bible Inst India Band | 1.60 |
| North Central District Council | 10.00 |
| Pillager Full Gospel Assembly | 17.85 |
| Sauk Centre Gospel Tabernacle | 3.90 |
| St Paul Gospel Temple | 40.38 |
| Wells Gospel Tabernacle | 8.71 |
| MISSISSIPPI. Personal Offerings | .28 |
| Biloxi Point Assembly | 3.88 |
| MISSOURI. Personal Offerings | 101.98 |
| Brookfield Assembly of God | 6.75 |
| Hannibal Assembly of God C A's | 2.50 |
| Joplin Assembly of God | 8.29 |
| Kansas City F Gospel Tab & S S | 80.55 |
| Kansas City Indep Ave A of G S S & C A's | 14.06 |
| Koshkono g Assembly of God & S S | 3.18 |
| Lee Summit Pent'l C A's | 1.40 |
| Lexington Glad Tidings S S | 9.00 |
| Mexico Assembly of God S S | 3.50 |
| Mountain View Assembly of God | 2.06 |
| Springfield Assembly of God | 5.50 |
| Springfield A of G Jr Church | 3.31 |
| Springfield Glad Tidings Tabernacle | 11.50 |
| St Charles Glad Tidings Tabernacle | 5.87 |
| St Louis Bethel Temple | 170.67 |
| St Louis Full Gospel Hall | 3.00 |
| Sullivan Assembly of God & C A's | 19.00 |
| West Plains Assembly of God | 10.00 |
| Winfield Calvary Assembly of God | 6.00 |
| MONTANA. Personal Offerings | 14.25 |
| Choteau Gospel Tabernacle | 5.00 |
| Columbus Gospel Tabernacle | 5.00 |
| Helena Pent'l Church | 8.60 |
| Livingston Gospel Tabernacle | 10.10 |
| Miles City Full Gospel Tabernacle & S S | 19.33 |
| Missoula North Side Assembly of God | 10.45 |
| NEBRASKA. Personal Offerings | 25.20 |
| Aurora Assembly of God | 4.20 |
| Chadron Assembly of God | 2.50 |
| Long Pine Pent'l S S | 1.10 |
| Ord Full Gospel Assembly of God | 2.85 |
| Scottsbluff Assembly of God | 18.71 |
| NEVADA. Reno Glad Tidings Church | 5.75 |
| NEW HAMPSHIRE. Personal Offerings | .12 |
| W. Canaan Grace Chapel | 8.00 |
| NEW JERSEY. Personal Offerings | 18.15 |
| Butler First Baptist Pent'l Ch | 35.00 |
| Trenton Gospel Tabernacle C A's | 9.00 |
| NEW MEXICO. Personal Offerings | 2.25 |
| Capulin Union S S | 2.26 |
| Hagerman Christ Ambassadors | 1.00 |
| Hobbs Assembly of God Church | 3.82 |
| Las Cruces Assembly of God S S | 11.51 |
| NEW YORK. Personal Offerings | 1,294.95 |
| Brooklyn Iglesia de Does Pent'l Lat-Ame, Inc | 17.60 |
| Buffalo Riverside F Gospel Tab C A's | 10.00 |
| Cortland Bethel Pent'l Assembly | 10.00 |
| Haverstraw Full Gospel Church | 10.00 |
| Rochester Bethel Tabernacle | 10.00 |
| Spencerport Full Gospel Assembly | 7.28 |
| NORTH DAKOTA. Personal Offerings | 25.85 |
| Cavalier Full Gospel Tabernacle | 4.54 |
| OHIO. Personal Offerings | 72.95 |
| Akron Bethel Assembly of God | 64.50 |
| Bucyrus Pent'l Mission | 2.10 |
| Canton Bethel Tabernacle | 75.00 |
| Cleveland Pent'l Church | 615.00 |
| Cuyahoga Falls Full Gospel Tabernacle | 60.66 |
| Deer Park Christian Assembly | 3.68 |
| Delphos F Gospel Ch Men's Missionary Band | 17.00 |
| EAkron East Moreland Community Church | 5.00 |
| East Liverpool Pent'l Church | 12.87 |
| Louisville Gospel Tabernacle | 5.00 |
| Marysville Christ Ambassadors | 5.00 |
| Maumee Young People | 15.00 |
| Medina Bethel Assembly | 10.00 |
| Ohio State Christ Ambassadors | 70.00 |
| Orville Assembly of God | 8.45 |
| Oxford Full Gospel Church | 2.64 |
| Salineville Prayer Band | 25.00 |
| OKLAHOMA. Personal Offerings | 54.50 |
| Anadarko Assembly of God Church | 4.00 |
| Ardmore Lighthouse Assembly of God | 6.63 |
| Broken Arrow Christ Ambassadors | 5.00 |
| Clebit Sunday School | .50 |
| Collinsville Assembly of God | 14.93 |
| Fairfax Assembly of God | 5.00 |
| Fittstown Assembly of God | 2.83 |
| Konawa Assembly of God | 2.00 |
| Miami Assembly of God S S | 10.00 |
| Oklahoma City Assembly of God | 9.64 |
| Oklahoma City Glad Tidings A of G | 9.28 |
| Sayre Assembly of God Church | 1.00 |
| Seminole Assembly of God C A's | 1.65 |
| Thomas Assembly of God | 2.41 |
| Tulsa Gospel Center | 6.49 |
| Tulsa N Peoria & Haskel Assembly | 10.00 |
| Tulsa Turley Assembly of God | 2.00 |
| West Tulsa Assembly of God S S | 4.00 |
| Wilson Assembly of God S S | 5.00 |
| Wirt Assembly of God Church | 1.16 |

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| Wright City Assembly of God | 2.00 |
| OREGON. Personal Offerings | 71.95 |
| Aloha Servants | 5.00 |
| Ashland Full Gospel Temple | 3.75 |
| Baker Assembly of God | 33.30 |
| Cottage Grove Pe't'l Assembly of God | 24.29 |
| Friend Sunday School | 3.25 |
| Heppner Pent'l Tabernacle | 7.33 |
| Klamath Falls Pent'l Assembly | 13.00 |
| La Grande Gospel Tabernacle S S | 3.00 |
| McMinnville Full Gospel Church | 3.00 |
| Portland Gospel Tabernacle S S | 15.00 |
| Stanfield Full Gospel Church | 2.00 |
| PENNSYLVANIA. Personal Offerings | 86.30 |
| Allentown Pent'l A of G Prayer Band | 40.00 |
| Altoona First Pent'l Church | 9.32 |
| Altoona Christ Ambassadors | 5.00 |
| Anita Pent'l Gospel Mission | 4.82 |
| Barreboro North End Tabernacle S S | 4.00 |
| Chambersburg Church & C A's | 25.00 |
| Columbus First Pent'l S S | 19.00 |
| Ebensburg Prayer Band | 3.25 |
| Freeport Full Gospel Assembly | 19.50 |
| Irwin Full Gospel Mission | 2.00 |
| Iselin Union S S | 5.00 |
| Jeannette Pent'l Church | 68.00 |
| Lebanon Pent'l Assembly of God C A's | 2.00 |
| McCaulough Young People | 20.00 |
| New Castle First Pent'l Church | 130.00 |
| Scranton Pent'l A of G & S S | 104.00 |
| Smiths Ferry Pent'l Faith Mission | 10.00 |
| Windber Full Gospel Mission S S | 5.50 |
| RHODE ISLAND. Personal Offerings | 11.00 |
| Pawtucket Full Gospel Tabernacle | 64.74 |
| SOUTH CAROLINA. Greenville A of G S S | 17.09 |
| SOUTH DAKOTA. Personal Offerings | .20 |
| Harding Co Vessey Pent'l Assembly | 8.00 |
| Witten Assembly of God | 1.45 |
| TENNESSEE. Personal Offerings | 2.00 |
| Old Hickory Assembly of God | 5.30 |
| TEXAS. Personal Offerings | 91.12 |
| Borger Christ Ambassadors | 3.25 |
| Boyd Assembly of God S S | 1.76 |
| Burkburnett A of G Church & S S | 6.60 |
| Copeland Pent'l Sunday School | 3.37 |
| Corsicana Full Gospel Church | 3.62 |
| Crae Assembly of God Church | 3.00 |
| Dallas Fourth and Metropolitan Ave Ch | 10.00 |
| Egan Mission | 2.01 |
| Freeport Assembly of God | 7.25 |

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| Ft Worth 1st A of G C A's | 8.75 |
| Ft Worth Polytechnic A of G | 1.00 |
| Ft Worth Polytechnic Christ Ambassadors | 1.00 |
| Ft Worth Rosen Heights Assembly of God | 15.00 |
| Galveston First A of G Ch | 2.00 |
| Goose Creek Trinity Tab S S & W M C | 87.63 |
| Greenville Assembly of God S S | 5.00 |
| Hereford Assembly of God | 4.82 |
| Highlands Assembly of God S S | 4.75 |
| Houston Gospel Tabernacle S S | 6.00 |
| Houston White Oak Mission | 4.00 |
| Humble Assembly of God S S | 3.15 |
| Ora gefield Assembly of God | 3.00 |
| Pilot Point A of G S S | 1.81 |
| Saratoga Assembly of God | 12.74 |
| Tyler Full Gospel Tab S S | 7.00 |
| VERMONT. Personal Offerings | 23.20 |
| VIRGINIA. Personal Offerings | 26.30 |
| Dungannon Assembly | 5.00 |
| Newport News Gospel Tab S S | 10.25 |
| WASHINGTON. Personal Offerings | 238.12 |
| Bellevue Assembly of God | 33.50 |
| Bellevue Pent'l Assembly of God | 6.00 |
| Clarkston Prayer League Tabernacle S S | 15.62 |
| Kelso Pent'l Assembly of God | 13.25 |
| Mealine Falls Assembly of God | 27.00 |
| Peshastin Mission | 16.58 |
| Raymond Full Gospel Tabernacle | 5.00 |
| Tri-Idad Full Gospel Assembly | 3.00 |
| Yakima First Pent'l S S | 50.00 |
| WEST VIRGINIA. Personal Offerings | 7.10 |
| WISCONSIN. Personal Offerings | 13.02 |
| Adams Gospel Tabernacle | 5.00 |
| Oshkosh Gospel Tabernacle | 36.00 |
| Portage Gospel Tabernacle | 5.00 |
| WYOMING. Personal Offerings | .20 |
| CANADA. Personal Offerings | 16.35 |
| FOREIGN. Personal Offerings | 23.28 |
| Total amount reported | \$7,504.48 |
| Home Missions Fund | \$ 76.04 |
| Office Expense Fund | 100.53 |
| Literature Expense Fund | 64.87 |
| Reported as given direct for Home Missions | 145.73 |
| Reported as given direct to Missionaries | 254.63 |
| Amount received for Foreign Missions to date | \$6,862.68 |

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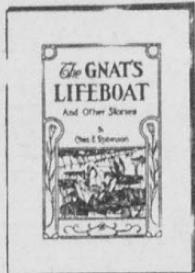
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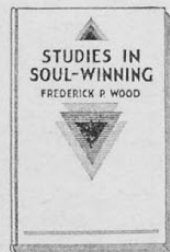
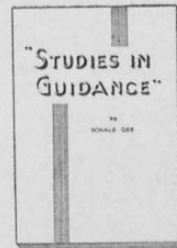


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